

Removal of the Doubts Regarding the Third Nullifier of Islam

“Whoever who does not make Takfeer on the Mushrikīn, or doubts about their disbelief, or considers their ways and beliefs to be correct, has committed disbelief.”

By

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رحمه الله

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حفظه الله

■ Whoever does not declare the Muṣṣrikīn to be disbelievers has not acted upon Lā ilāha illa l-Lāh and is not a Muslim according to consensus, without there being any excuse of ignorance, and making Takfīr upon the ‘Āḍir (excuser of the Mushrik) is known from the Religion by necessity!

— Al-‘Allāmah Sulaymān ibn Saḥmān an-Najdiyy (رحمه الله) clarifies that Takfīr al-Muṣṣrikīn is part of the meaning of Lā ilāha illa l-Lāh and that it is known by necessity from Islām that the ‘Āḍir does not know the meaning of al-‘Islām, and he finishes it by destroying the misconception regarding Tasalsul (chain-takfīr).

Al-'Allāmah Sulaymān ibn Saḥmān an-Najdiyy (رحمه الله) said in his work Ajwibatun fī Takfīr al-Kāfir (mentioned from its manuscript by Muḥammad ibn Nāṣir al-Fihriyy in his editing of the book Subul as-Salām Ṣarḥ Nawāqīḍ al-'Islām, pp. 100–101) the following:

قال ابن سحمان في كتاب مخطوط له بعنوان ((أجوبة في تكفير الكافر)):
[هذه المسألة ، أعني تكفير مَنْ لم يُكْفَر الكافر، قد أجمع عليها العلماء : وإجماع العلماء حجةٌ يجبُ المصيرُ إليه. وليس هذا كلام محمد بن عبد الوهاب وحده، ونواقض الإسلام قد ذكرَ بعض أهل العلم أنها قريب من أربعمائة ناقض ، لكن هذه العشرة التي ذكرها الشيخ محمد مما أجمع العلماء عليها، وليست الفروعية التي قد تخفى على كثير من البرية بل تكفير الكافر مِنْ مسائلِ الأصولِ التي لا يسع الجهل بها وليس لأحدٍ عُذْرٌ في ترك العمل بها، بل هي من واجباتِ الدِّينِ وأصولِهِ . إذا فهمت هذا فاعلم أَنَّ كلمةَ الإخلاص " لا إله إلا الله " لا تنفعُ قائلها إلا بإخلاص العبادَةِ لله وحده لا شريك له ، وترك عبادة ما سواه ، والبراءة من الشرك وأهله. فمن لم يُكْفِر مَنْ أشرك بالله في عبادته ولم يتبرأ مِنْهُ فليس بمسلمٍ على الحقيقة ، ولا ينفعه قولُ لا إله إلا الله إلا بإخلاص العبادَةِ بجميع أنواعها لله وحده لا شريك له ، وتكفير من تركها والبراءة من الشرك وأهله ، وتكفير من فعله ، وهذا هو أصل دين الإسلام وقاعدته التي ينبني عليها. وقد وَسَمَّ الله تعالى أهل الشرك بالكفر فيما لا يحصى من الآيات ، فلا بد من تكفيرهم أيضاً ، لأن هذا هو مقتضى لا إله إلا الله وكلمة الإخلاص ، فلا يتم معناها إلا بتكفير من جعل لله شريكاً في عبادته. كما في الحديث الصحيح : « من قال : لا إله إلا الله وكفر بما يعبد من دون الله » تأكيدٌ للنفي ، فلا يكون معصوم الدم والمال إلا بذلك ، فلو شك أو تردد لم يعصم دمه وماله كما قال محمد بن عبد الوهاب في المسائل على هذا الحديث فبيّن أن من شك أو توقف في كفر من لم يَكْفُر بما يعبد من دون الله لا يحرم ماله ودمه ، فكيف الحال بمن لم يُكْفَر الكافر ؟ ومن المعلوم من دين الإسلام أن مَنْ لم يُكْفَر الكفار الذين يعبدون غير الله ويجعلون له أنداداً سواء أنه ما عرف دين الإسلام الذي يعصم دم من قام به والتزمه ويحرم ماله. ولا عرف الكُفْرَ المبيح لذلك فالله المستعان فكيف يشكل عليكم ما اعترض به هؤلاء المتمعلمون الصعاليكة الذين تكلفوا أن يتجروا فينا بلا أثمان ، وهو لم يذكر على شبهته التي اعترض بها دليلاً شرعياً . وإنما اعترض برأيه الفاسد وتحصيله الكاذب ، وذلك قوله: "هذا أمرٌ يتسلسل لو طردناه لكفرنا المسلمين".

وهذا لا يقوله إلا من هو أضل من حمار أهله ومع هذا فلم يذكر على هذه المخرقة شيئاً من الشبهة التي قد يعترض بها أعداء الله الذين يصدون عن سبيل الله من آمن و يبغونها عوجاً ، حتى يُلَيَّسَ عليكم الحق والباطل ، لما ذكره من الشبهه , : ولا ذكر أن أحداً من العلماء لا يكفر الكافر, فكيف يشكل عليكم هذا الكلام مع هجنته وبعده عما يقوله جهال العوام من الموحدين فضلاً عن العلماء المحققين]. اهـ

“This issue – I mean: making Takfīr upon the one who does not make Takfīr upon the disbeliever – is something upon which the scholars have Ijmā‘ (consensus), and the Ijmā‘ of the scholars is a proof which must be followed. And this is not only the statement of Shaykh al-’Islām Muḥammad ibn ‘Abd al-Wahhāb.

The nullifiers of al-’Islām have been mentioned by some scholars as being close to 400 nullifiers, but these ten that have been mentioned by Shaykh Muḥammad (ibn ‘Abd al-Wahhāb) are from those upon which the scholars have Ijmā‘ (consensus) and they are not issues regarding the branches that can be unclear to many people.

Rather, Takfīr upon the disbeliever is from the matters of al-’Uṣūl (foundations) in which there is no room for ignorance and no one has an excuse for not acting upon it. More so, it is from the obligations of the Religion and its foundations.

■ If you understand this, then know that the statement of al-’Ikhlāṣ – Lā ilāha illa l-Lāh – is not of benefit for the one who pronounces it except with:

- Ikhlāṣ (purifying) the worship for Allāh Alone without any partners in that;
- And leaving the worship of everything besides Him;

– And al-Barā'ah (distancing) from aṣ-Ṣirk (idolatry) and its people.

So, whoever does not make Takfīr upon the one who ascribes partners to Allāh in His Worship, and does not distance himself from him, then he is not a Muslim in reality, and uttering Lā ilāha illa l-Lāh will not benefit him except with:

- Ikhlāṣ (purifying) the worship – with all its forms – for Allāh Alone without any partners in it;
- And making Takfīr upon the one who leaves it (i.e. leaves worship with Ikhlāṣ);
- And having al-Barā'ah (distancing) towards aṣ-Ṣirk and its people;
- And making Takfīr upon the one who commits it (i.e. commits Ṣirk).

This is the foundation of the Religion al-'Islām and its pillar upon which it is built.

■ And Allāh has called the people of aṣ-Ṣirk disbelievers in many Verses, so it is necessary to make Takfīr upon them too, because this is what Lā ilāha illa l-Lāh – the statement of al-'Ikhlāṣ – points to, so its meaning is not fulfilled except with Takfīr upon the one who ascribes partners to Allāh in His Worship, as mentioned in the authentic narration:

من قال لا إله إلا الله وكفر بما يعبد من دون الله

"Whoever says Lā ilāha illa l-Lāh and disbelieves in what is worshipped besides Allāh..."

[Ṣaḥīḥ Muslim]

And this is an emphasis for the negation (of idolatry, i.e.: "and disbelieves in what is worshipped besides Allāh"), so his blood and wealth will not become forbidden except with that. Therefore, if he would doubt or hesitate, then his blood and wealth would not become forbidden, as Shaykh al-'Islām Muḥammad ibn 'Abd al-Waḥhāb – رحمه الله – said in the points about this narration.

So, he – رحمه الله – clarified that whoever doubts about or withholds regarding the disbelief of the one who does not disbelieve in what is worshipped besides Allāh, then his wealth and blood does not become forbidden: so how about the one who does not make Takfīr upon the disbeliever?

■ And it is known by necessity from the Religion al-'Islām that whoever does not make Takfīr upon the disbelievers – who worship others besides Allāh and ascribe partners to Him – that he does not know the Religion al-'Islām that makes forbidden the blood and the wealth of the one who establishes it and abides by it, nor does he know the disbelief that makes it (i.e. blood and wealth) permissible. And Allāh is the One from Whom help is sought.

So, how is it possible that you are having issues with that which was used as an objection against you by these shouting Mutama'limūn (boasting wiseacres who act as wise and intelligent) who have taken it upon themselves to 'deal' in us without a price, whilst he has not even mentioned one Shar'iyy proof for his misconception that he objected with.

■ Rather, he only objected with his own corrupted opinion and his fabrication of lies, which is his statement:

"This is a matter which contains Tasalsul (forming of a chain). If we would apply this fully, we would have to make Takfīr on the Muslims."

And this is not said except by someone who is more deviant than the donkey of his family. And still: it's not that he mentioned for this fabrication any of the misconceptions that the enemies of Allāh – who avert from the Path of Allāh those who believe, seeking to make it seem deviant – often mention, for him to be able to mix up the truth with falsehood for you with that which he mentioned of misconceptions.

Nor do I know of any scholar who does not make Takfir upon the disbeliever, so how has this speech become an issue for you, whilst it is flawed and it is so far away from what even the ignorant common folk from the Muwaḥḥidīn say, let alone the scholars of verification!"¹

¹ Manuscript of the unprinted work *Ajwibatun fī Takfir al-Kāfir* by Al-‘Allāmah Sulaymān ibn Saḥmān, mentioned by the editor Muḥammad ibn Nāsir al-Fihriyy in his editing of *Subul as-Salām Sharḥ Nawāqid al-‘Islām* (Ibn Bāz), pp. 100–101